

implies a world of space, time and change and becomes unmeaning without the latter.

I reproduce below what Sri Aurobindo has stated on this subject:—

" People are apt to speak of the Adwaita, as if it were identical with. Mayavada monism, just as they speak of Vedanta as if it were identical with Adwaita only; that is not the case. There are several forms of Indian philosophy which base themselves upon the One Reality, but they admit also the reality of the world, the reality of the Many, the reality of the differences of the Many as well as the sameness of the One (Bhedabheda). But the many exist in the One and by the One, the differences are variations in manifestation of that which is fundamentally ever the same. This we actually see as the universal law of existence where oneness is always the basis with an endless multiplicity and difference in the oneness ; as for instance there is one mankind but many kinds of man, one thing called leaf or flower but many forms, patterns, colours of leaf and flower. Through this we can look back into one of the fundamental secrets of existence, the secret which is contained in the one reality itself. The oneness of the Infinite is not something limited, fettered to its unity ; it is capable of an infinite multiplicity. The Supreme Reality is an Absolute not limited by either oneness or multiplicity but simultaneously capable of both; for both are its aspects, although the oneness is fundamental and the multiplicity depends upon the oneness."

I further quote below the view of Sri Ramakrishna

Parama Hamsa on this important theme, as recorded by  
Remain Holland.

< But Ramakrismia expressly maintains  
that it is absurd to  
pretend that the world is unreal so long as  
we form part of it, and  
receive from it for the maintenance of our  
own identity the unquenchable conviction (although hidden in our  
own lantern) of its reality.  
Even the saint who comes down from  
*Samadhi* (ecstasy) to the plane  
of ordinary life is forced to return to the  
envelope of his " differentiated " ego, however attenuated and  
purified. He is flung back  
into the world of relativity. So far as his ego  
is relatively real to  
him, so far will this world also be real; but  
when his ego has been  
purified, he sees the whole world of  
phenomena as the manifold mani-  
festation. of the Absolute to the senses."